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ABSTRACTS OF ARTICLES

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COLUMBIA UNIVERSITY PRESS

CLASSICAL WEEKLY

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REVIEWS

A Brief Commentary on Early Mediaeval Church Architecture. With Especial Reference to Lost Monuments. By KENNETH JOHN CONANT. xi, 34 pages, frontispiece, 50 plates. Johns Hopkins Press, Baltimore 1942 (Lectures Given November 7, 8, 9, 14, 15, 16, 1939 at The Johns Hopkins University) $2

Much of the history of man is recorded in his architectural achievements, and the historian is duly thankful for the few fragments of these that have survived the centuries. The destructive hand of man has been heavier than that of time itself, but some reparation is made whenever a competent investigator is able to reconstruct an ancient monument. Professor Conant is an authority on mediaeval church architecture and an expert at reconstruction; in eight compact chapters he skilfully outlines Christian architectural development from the early basilica through the fully developed Romanesque of Cluny.

The author's general thesis is simply stated in his introduction: "What the reader finds here is a series of preliminary studies of premier monuments chosen with the intent to show how the art of church building progressed from one key project to another." "The structural history of Christian architecture presents an orderly sequence, but it needs to be joined to the story of the permutations and combinations of architectural form. The latter are orderly too; in fact a synopsis of the adventures of the open hall, pillared hall, basilica, rotunda, shed form, tower, and spire is in effect a tabloid history of architectural progress in church building, as the following summary indicates." This summary is a brief characterization of the most important types of church architecture down to the present.

The succeeding seven chapters treat in more detail the stages of development outlined in the introduction. Each important monument discussed in the text is illustrated by one or more plates. It is easy to visualize the glory of these great structures with the aid of Professor Conant's excellent drawings and ground plans His careful reconstructions are as authoritative as study and first-hand knowledge can make them, and are better than pages of descriptive writing.

Old St. Peter's in Rome was perhaps the first monumental piece of Christian architecture, a vast and magnificent building, truly Roman and Christian in its dignity. It was dedicated in 326 and stood until replaced during the Renaissance. It served as a model for many other churches of smaller size, if hardly less fame, notably that constructed at Montecassino by the great abbot Desiderius in 1066-75 (Plates I-V). The group of buildings at Montecassino made some use of slightly pointed arches and approximate catenary vaulting, features later developed by Romanesque architects, especially at Cluny. The builder abbot of Cluny, St. Hugh, visited Montecassino in 1083; his own abbey church was begun five years later.

The preparation for Byzantine architecture is traced in the Church of the Holy Sepulchre at Jerusalem, the Church of the Nativity at Bethlehem, and in the Church of St. Simeon Stylites near Antioch (Plates VI-XIV). The background of the Byzantine domed cross unit is Eastern; when the Christian architects were able to combine successfully the attractive features of the dome with those of the basilica, the result was the Byzantine style. The development of the basic structural elements found in Byzantine church architecture is illustrated by a series of diagrams comprising Plates XV-XIX.

With the great cathedral of the Holy Wisdom (Hagia Sophia) at Constantinople built by the Emperor Justinian in 532-7, the First Golden Age of Byzantine architecture began. "Careful study of the building reveals it not only as an epitome of the earlier achievement in Christian architecture, but as a forecast of the whole future of the Byzantine style in its creative aspects" (14, Plates XX-XXI). The domed cross unit as a central element remained the main feature of subsequent Byzantine church buildings, although as time passed more emphasis was placed on the central and corner domes, resulting in the quincunx or "five-spot" type of structure (Plates XXII-XXV). The "New

Church" of Basil I, dedicated in 881, was the key monument of this type, which characterized the Byzantine Second Golden Age. Its descendants are legion all over the Orthodox world, including America. The Slavs who received their Christianity from Constantinople accepted its church architecture also, modifying it to suit their taste and climate (Plates XXVI-XXIX). The fantastic domes which impart to later Russian churches their characteristic silhouettes are baroque elaborations of the simpler Greek style.

The concluding four chapters of the book discuss Western mediaeval church architecture, which resulted from a fusion of purely Northern elements with those imported from the South and East. Early Northern wooden churches were vertical and non-Roman in design. They made much use of shed units with steep roofs grouped around a tall central core. These tower-like structures were combined with the early types of southern churches, and a new and mediaeval temper in architecture resulted. This found its chief outlet in monastic building operations, for which the new architecture—Romanesque—was admirably suited. An important and influential early German monument was the imperial monastery of Centula (St. Riquier) dating from 793-800 (Plates XXX-XXXI).

Romanesque development was most extensive in France, which became more and more a center of monastic activity. Burgundy especially became prominent because of the wide expansion of the Cluniac system which had revitalized Western monasticism. It is not surprising that the greatest of all Romanesque achievements should have come to pass at Cluny, head of that vast and far-flung monastic empire.

That so much is known about the buildings at Cluny is largely owed to the project of excavation sponsored by the Mediaeval Academy of America from 1928 to 1933.[1] Professor Conant excavated the famous third abbey church of 1088-1120, and has made reconstructions of various aspects of the monastery group (frontispiece, Plates XXXVI-XXXVIII, XLII-XLVII). His exposition of the glories of this great church, the summa of Romanesque, should interest his readers in further study of Cluny.

The engineers who created Gothic architecture were aware of the structural sermons in stones to be read at Cluny and elsewhere in the Romanesque of Burgundy. Elements of Gothic are to be found at Cluny, and, as Professor Conant concludes, "One of the glories of Romanesque is that it was a necessary preliminary to Gothic architecture, which in so many ways goes beyond it—and even, in some ways, beyond architecture."

The physical features of this little book are as attractive as its contents. It is beautifully and perfectly printed, and the reproduction of the plates, especially those of Cluny, is as clear as the original drawings themselves. Small, good books of this kind set forth some of the brighter aspects of our civilization, and more of both are highly desirable.

HOLLIS R. UPSON

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[1]See K. J. Conant, "Mediaeval Academy Excavations at Cluny, VII" Speculum XVII (1942) 563-5 for notice of recent books on Cluny, and listing of earlier publications in Speculum.

Lucius Junius Moderatus Columella on Agriculture with a Recension of the Text and an English Translation by HARRISON BOYD ASH in three volumes. I. Res Rustica I-IV. xxix, 461 pages Harvard University Press, Cambridge; William Heinemann, London 1941 (Loeb Classical Library) $2.50

There has been no complete critical edition of the works of Columella since the publication of the Scriptores Rei Rusticae by J. G. Schneider in the last decade of the eighteenth century. The careful work of V. Lundström, terminated by his death in 1940, gave us a new recension of little more than half of the text (Books I-II, VI-VII, X-XI, and De Arboribus). Now we are to have in the Loeb Library an American edition, of which the first volume (Books I-IV) has been prepared by H. B. Ash. It is to be hoped that the subsequent volumes will not be long delayed.

In his revision of the first two books, Ash has relied upon the critical apparatus of Lundström's edition; for Books III and IV he has himself collated with Schneider's text the two manuscripts of the ninth and tenth centuries, S and A[1], and, of the numerous fifteenth-century codices, the two which have been judged the best. For all four books he has recorded the readings of another manuscript of the fifteenth century which is in the Morgan Library and has not been employed before.

Ash has produced a text which is superior to those of earlier editors. As would be expected, in Books I and II his judgment very commonly concurs with the opinions of Lundström, but he holds a less exaggerated estimate of the value of manuscript S, particularly in questions of orthography. In Books III and IV he still further discounts the evidence of S. The following comparison will illustrate this statement. Ash has rejected the reading of S in 40 of the first 100 variants (Books I and II) beginning at page 90, and in 59 of the first 100 (Books III and IV) beginning at page 290. Similar results have been obtained by comparison of other sections of text. In the two latter books, indeed, Ash seems to be a bit uncertain of the value of his manuscripts. Although he has, as already stated, the readings of the two oldest codices, and of the two best representatives of the later period, he occasionally rejects their evidence and accepts Schneider's largely traditional text, sometimes without indicating the source of his reading. A

[1]Ash employs the sigla of Lundström.

good example may be found on page 336, note 6, where, incidentally, Ash has adopted a reading which Schneider later repudiated (cf. Vol. 4, part 3, p. 46).

In a general way the following instances are illustrative of others in which there may be disagreement with Ash's opinion. In 2.9.6, despite the evidence of S, I should prefer *fruticavit* to *fructificavit* (cf. 2.10.28 and 11.2); the specific *cinaras* (*cineras* SA) seems preferable to the more general *spinas* in 2.17.2; the reason why *citius*, in 3.2.15 should supplant *cito*, which has the best manuscript support, is not apparent. In 3.10.17-8 I would suggest reading as one sentence, *An opilionem laudabimus . . . et non* (mss. *nos*) *sequemur* etc. This is rather rhetorical in an agricultural treatise, but similar bursts of rhetoric occur elsewhere in the work. Numerous other passages invite much bolder conjectures.

The translation is uneven. The skill with which Ash has handled some parts of the text evokes admiration; in other portions the rendering is labored and is marred by being verbally literal. A few examples will suffice. "A calm and clear-skied region does not refuse to admit any kind of vine, though most suitably one whose clusters or berries fall quickly" (3.1.7). "The neighborhood of Nomentum is illumined by a most distinguished reputation" (3.3.3). "The flavor of many [kinds of wine] . . . becomes intolerant of age" (3.21.6). "But anyone else will hardly go beyond the above named figure" (3.3.14) which is neither idiomatic nor, in my opinion, correct. It is a bit surprising to find *sabulo* translated both as "gravel" and as "sand" in a single section of text (3.11.9), and *generosam* is unexpectedly translated "of good origin" in 3.2.31, after several instances (3.2.6; 13; 17; 23; 29; cf. also 3.4.2) in which this adjective or the noun *generositas* has been used of the quality of the wine, not of the pedigree of the vine which produces it.

To translate *At si qui* (3.3.7) "But if any who—" is to send it twice to the press. *nuper ac modo* (3.9.3) should have been treated in the light of Cicero, Verr. 2.4.3.7, cited by Lewis and Short. The meaning of *spiritu* (3.10.2) is clearly not "energy." In 3.11.3 the text (*parum . . . componere*) seems doubtful, the translation trebly doubtful. In the interesting description (3.13, 11-3) of Columella's improvement on the *ciconia*, I find nothing to suggest that he used a T-shaped upright; certainly I should not translate *quae est in latere* (sec. 12) "which is in the middle."

A brief introduction presents necessary information about the life of Columella and about the nature and history of his works, with a short but adequate notice of the manuscripts and printed editions of De Re Rustica and De Arboribus. There is a selected Bibliography containing some fifty-odd titles.

The modern and much improved text which Ash has given us will surely attract attention to the long neglected writings of Columella. A field that has lain fallow so many years should produce a bumper crop, now that the ploughman's work is done.

JAMES E. DUNLAP
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This Was Cicero. Modern Politics in a Roman Toga. By H. J. HASKELL. ix, 406, xiii pages, illustrated, 2 maps. Knopf, New York 1942 $3.50

The subtitle of this volume provides the reader with a valuable clue to Mr. Haskell's plan and purpose. Horrified to find that historians have accepted Cicero's orations against Catiline and Antony as "statements of fact," he sets out to appraise and interpret (often on the basis of what has happened in the past three hundred years) the political problems of the final century of the republic.

The author, now editor of The Kansas City Star as well as a student of Roman history, was once a Washington correspondent. These experiences have taught him that politicians of Kansas City and Washington are, by behavior, kindred spirits to the office holders of ancient Rome. He believes that the motives which today inspire American politicians are strikingly similar to those which directed the steps of consuls and praetors two thousand years ago. He considers Cicero in the light of this axiom.

As a collection of vital statistics, the book has nothing new to offer. The conventional Ciceronian episodes are faithfully retold. In this respect, the author closely follows the standard English accounts of the life of the great orator. He has drawn his ancient sources from the Bohn translations and the Loeb Library editions of Sallust, Caesar, Plutarch, Dio Cassius, Cicero, and other authors who have recorded the history of the period. These volumes he lists in Appendix II, Biographies and Histories. In Appendix I he supplements the life with a yearly calendar.

The work, however, does not pretend to be a biography in the strict sense of the word. It is rather an interpretative essay on the principles and application of Ciceronian statecraft. The author writes at length about the influence exerted by Cicero on the social and political problems of his day and about the effect which his policies had on himself, his family, and his friends. Mr. Haskell sees in all the economic issues of the last century B.C. a determined revolt of the underprivileged majority against the omnipotent minority. This fact he stresses again and again in connection with such social efforts as those which involved the Gracchi and Catiline.

The minority represented riches, custom, prestige; and chief among the pillars of tradition and of conservative government was Cicero. In his unwillingness or inability to consider the needs of the dependent masses, Mr. Haskell finds a clue to Cicero's political stature. He

thinks of Cicero as a misguided representative, a sly politician dedicated to the preservation of the old-line aristocracy and dominated almost all his life by the interests of big business, an ardent patriot whose love for his country was limited to a very narrow field of personal gain and political influence.

These estimates of Cicero's political worth the author has drawn from the limited ancient sources, from general conclusions about all politicians, and from certain similarities between the economic status of Rome and that of England, France, and America in the eighteenth, nineteenth and twentieth centuries. A few of his comparisons are worthy of mention, for he leans heavily upon them to prove his theme about the immutability of the political bigwigs of Kansas City, Rome, and Washington. For example, he notes that Q. Considius' action in the panic of 63 B.C. is similar to the late J. Pierpont Morgan's timely help in the financial crisis of 1907. Again, he remarks that the hold of the big business crowd on Roman politics was not unlike the force exerted by American moneyed interests to effect the election of McKinley in 1896 and the defeat of Cleveland in 1888.

The net result of Mr. Haskell's labors has been the production of a life of Cicero which is, in its broadest implications, a document of the social problems of the last century B.C. and a survey of the political manoeuvres causing the problems or arising from them. Fault must be found, not with the author's plan, but with the method by which he attempts to consummate it. The stern truth is this: toga-clad Romans knew nothing about the superior practices of statecraft executed by the dignitaries of Kansas City and Washington. Mr. Haskell catches Cicero off guard when he holds his efforts up for comparison with the political standards and social values of another era. Cicero cannot be blamed for failing to feel for the underprivileged of 63 B.C. the pity which our enlightened age can feel for the less fortunate of 1942. If Cicero was a political failure, as Mr. Haskell insists, he, unlike the author, did not have the opportunity of making decisions from the vantage point of two thousand years removed. Cicero solved his public and private problems as the customs of his day and age prescribed. That he failed to act with the wisdom which men have learned in the intervening centuries means only that he was of necessity bounded by the social and political mores of his own life's span.

Unwilling to tread alone the treacherous paths of antiquity, Mr. Haskell has called in for scholarly advice Professors Hubert M. Poteat, Arthur T. Walker, and Louis E. Lord. These teachers were summoned to read the manuscript, to make suggestions, and to point out errors. Their chief contributions appear in Appendix III, Some of the Problems. Here there is a discussion of the controversial issues ordinarily relegated to footnotes.

Few factual errors were observed. One may note, however, that Caelius wrote Cicero seventeen letters, not fourteen, as Mr. Haskell claims. Latinists may well regret the references to the "brothers Gracchus" and to "the Scaevolas."

The adequate illustrations have been reproduced with a feeling for photographic art. The maps should be a delight to the teacher of secondary-school Latin. The end papers, a map of the Roman world, combine cartoon art with geography. The central map is labeled with information relevant to the outstanding events of the period.

C. HOWARD SMITH

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Missouri at Work on the Public School Curriculum. Secondary School Series. Language Arts. FOREIGN LANGUAGES. By LLOYD W. KING and committees. 179 pages. Mid-State Printing Co., Jefferson City 1942 (State Superintendent of Missouri Public Schools Bulletin 3C) $0.50

The most unusual feature of the Missouri Latin syllabus is indicated by the name of the bulletin in which this course of study is found. The Latin course does not form a separate bulletin but is Section One in a publication which contains syllabi for French, Spanish and German also. This order shows very clearly the basic importance attributed to Latin.

The production committee in Latin differs from some such committees in that the chairman and three of the six other members are college professors. The committees which prepared the Baltimore syllabus and the new tentative Pennsylvania course both contained a larger percentage of high school teachers.

The format is attractive, but there seems to be an undue proportion of essay-type discussions and much of the material is not arranged according to years. The same material, organized and condensed in outline form, would be much more helpful to the busy teacher. Detailed discussion is unnecessary even for the inexperienced teacher since she has received similar instruction in her college courses. Too many details will confuse rather than aid the beginning teacher.

Part A, the introduction, covering 36 pages, contains sections on objectives, methods, pronunciation, vocabulary, forms, syntax, the reading of Latin, comprehension and translation, the writing of Latin, literary interpretation, readings in English, visual aids, extra-classroom activities and long lists of suggestions for reaching the ultimate objectives. This material is good and complete, but would be more useful if it were arranged according to the four years, so that a first-year teacher, for example, would not need to read it all to get specific suggestions for her work. In the introduction, the writers

of the syllabus give as the immediate objective "the progressive development of the ability to read and understand Latin," a statement from the Classical Investigation Report. Most Latin teachers seem to agree that this is the immediate objective and should not be neglected for various interest devices and supplementary material. The same immediate objective is found in the syllabi of Baltimore and the city of New York. In the Missouri course of study the list of ultimate objectives also is, with modifications, based upon the Report of the Classical Investigation. The section on extra-classroom activities contains, among others, a subdivision on publicity and one on correlation. Under publicity good suggestions are given for all Latin teachers, for all need to learn and to put into practice the introductory sentence of this section: "To get Latin favorably before the public is in itself an extra-classroom activity of the first magnitude." We have to sell Latin to a host of hesitating, prejudiced and unconvinced customers.

The subdivision on correlation is short and contains very few concrete suggestions. Putting a complete section on correlation into the outline for each year would make the syllabus more useful and would aid in our campaign to prove the practical value of Latin.

Part B is entitled Illustrative Course of Study in Latin; it contains four parts: First-Year Latin, Second-Year Latin, Third-Year Latin, Fourth-Year Latin. Objectives are given at the beginning of each year and each year's work is treated by semesters under seven divisions: Reading Material, Vocabulary, Forms, Syntax, The Writing of Latin, Readings in English and Visual Aids. There is no section on word building or correlation. The importance of learning derivatives, roots, prefixes and suffixes is mentioned under vocabulary in Part A, but no definite suggestions are given for teaching this phase of the work. There are no lists of prefixes and suffixes. No mention is made of linguistic principles, such as vowel weakening and assimilation, which the teacher must understand in order to teach intelligently word building in both Latin and English. Terms such as 'cognate' and 'doublet,' necessary for a thorough study and classification of words, are not included. Many schools do not yet require courses in linguistics in which material related to word study is learned. Since we agree that word study is one of the most important practical values of Latin, the underlying principles should be included in a course of study. A commendable feature of the new tentative Pennsylvania syllabus which does not appear in the Missouri course of study is the section containing traits of character exemplified by the various Romans studied and a list of definite places in each year's work where these traits can be taught. Another valuable addition to the outline for each of the four years would be sample tests. There is no provision for individual differences and no mention of educational outcomes.

Part C, entitled Bibliography and Other Materials, includes sections on general language and Greek in high school. The concluding sentence in the general language section summarizes the committee's attitude toward the subject: "All in all general language can be made a most valuable study for the secondary school student, but it should always be considered as an addition or an aid to any foreign language the student would pursue anyway; and general language should never be considered as a substitute for foreign language study, even in the case of those students who might never study a foreign language at all." Part C also contains a New York Regents Latin Word List. The bibliography lists books useful to the Latin teacher for reference, associations and periodicals for teachers and students, books of Latin songs, textbooks for each of the four years, and readings in English for students.

In conclusion, the underlying philosophy of the syllabus, as expressed in the last paragraph of the section of the introduction entitled "Ultimate Objectives" is good.

> The Latin class should be vital and alert, with much attention to all items of interest called up by the study. But it should not become a class in English or in social studies, to the neglect of Latin. . . . A judicious balance is the mark of the successful teacher.

The syllabus contains many helpful suggestions and represents a vast amount of scholarly work, but it would seem better if the material were reorganized, if some unnecessary items were omitted and some vital points were added.

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Ascent to Zion. By S. ARTHUR DEVAN. xiv, 251 pages. Macmillan, New York 1942 $2.50

I should scarcely have had the temerity to review Dr. Devan's book if he had not in his introduction admitted that what he had intended as a textbook for theological students had turned, in spite of the author, into a book for the General Public, of which I am a part. As such, I can affirm that I think I understand it and I know I enjoy it.

Dr. Devan, who at the moment is Director of the General Commission on Army and Navy Chaplains, writes with clarity, vigor, grace, even an occasional touch of subtle humor, as is well evidenced in a bit (214-5) on the desirable qualities in a minister:

> Rarely does anyone, even the minister himself, realize how great and even impossible it (his burden of leadership) is. The minister is expected to be a capable leader in the business administration of his church, a capable leader in education, a capable leader in public affairs, a capable leader of the people's thinking not only in matters theological and religious but in other matters too, and at the same time a capable leader and personal guide for individuals from the age of five to eighty-five. He is expected to combine the financial acumen of John D. Rocke-

> feller, the spiritual fervor of St. Bernard of Clairveaux, the scholarship of Spengler, the organizing ability of a German bureaucrat, the aggressiveness of Napoleon, the smoothness of a politician, the tenderness of a parent, the magnetism of Lloyd George, and the manners of Chesterfield, with the literary force of St. Paul and the evangelistic impetus of John Wesley. It is hardly to be wondered at if some individual falls a little short of expectations in some of these particulars.

The book is dedicated "To the Chaplains of the United States Army and Navy who are guiding millions of young men in the experience of worship." The author reveals himself as wise enough to lead the chaplains, human enough to reach the boys.

Within a framework suggested by the opening chapter on Worship in General and the concluding chapter on The Grace of the Lord, we find six topics discussed —the history of worship, the form of worship, the house of the Lord, the song of the Lord, Children of the Lord, and Servant of the Lord. This indicates that a study of worship involves a knowledge of the development of form and ceremony, an appreciation of the esthetic factors of architecture and music, and a consideration of the human elements of congregation, old and young, and the leader of worship.

In Dr. Devan's own words, the theme of the book is this: "There is a need for a speedy and drastic reformation in the worship of American Protestantism." We might through the ages have held fast to more that is good, and now only by a return to ritual and ceremony rooted in primitive Christianity can the Church satisfy the aching need of humanity that, having lost so much of temporal things, requires more than ever spiritual renewal and satisfaction.

To the classicist the interesting thing about the book is the careful tracing of historical sequence, the resulting sense of a thorough knowledge of the past enlightening and enriching the future. When the author says that "the most marvelous thing about Christianity has always been its divine capacity for self-renovation," we like to think that this is true partly because in every age there have been those devoted to the humanities and faithful to "the ideals of civilization," to use a phrase of Henry S. Canby.

The classroom teacher will probably endorse Dr. Devan's aspersions on recent educational theory that would throw out the experience of the past and overemphasize self-expression. The teacher of art, history, or classics who would like a student to have a feeling for the finest of ancient architecture will want to know these lines (115-7):

> It is a curious and significant thing that most of the great remains of the builder's art which have come down to us from ancient times have been temples of religion. . . . Whether one thinks of the ziggurats of Babylonia, or the pillared temples of ancient Egypt, or the Parthenon at Athens, or the temple-pyramids of the Mayas, or those mysterious piles in the jungles of Cambodia, or the magnificent carved temples of India, or the cathedrals which the faith of the Middle Ages has left to us in Europe, . . . we might ask the reason for this relative permanence of religious monuments. Of course there is the easy answer that they were built in more solid fashion and of more durable materials than many other erections of the vanished peoples, and that they were less likely to suffer the ravages of war. But surely that is not all. There is at least a parable and perhaps an historic connection between the lasting quality of religious monuments and the fact that religion deals with imperishable values. The great temples, so far as they were sincere, were not built for show, but for faith. They were corporate offerings of the community to its God. Nothing short of the best would do, and there was no thought of offering the deity something that would—in the modern man's phrase—"last as long as I need it."

The 241 pages, supplemented by a good bibliography and an index, provide valuable factual information and evoke a spirit af reflection and contemplation and a will to worship.

The make-up of the book is not improved by the use of eight black-and-white illustrations that are not of the same high quality as the text.

SUSAN E. SHENNAN

HIGH SCHOOL, NEW BEDFORD

Those Ancient Dramas Called Tragedies. By WILLIAM KELLY PRENTICE. vii, 194 pages, 2 plates. Princeton University Press, Princeton 1942 $2.50

Professor Prentice has written an interesting book, in which he discusses the problems of Greek tragedy in general and of eleven of the surviving plays, four of Aeschylus, three of Sophocles and four of Euripides. The views that it represents have grown out of a lifetime's study of Greek literature and as such deserve respect, even if at some points they are at variance with the more usual interpretation.

The author has a high opinion of Aeschylus, who appears in these pages not as a stern Old Testament figure, but as one who held what are often regarded as modern ideas on religion. "It is certain," he says, "that contemporaries of Aeschylus were convinced that the conceptions of the gods involved in their traditional literature and in popular belief were irreconcilable with what gods must be, if there be gods at all. It seems clear to me that Aeschylus also held this view." Professor Prentice rightly stresses the fact that Aeschylus was a deeply religious man, but in referring to the difference between the Zeus of the Prometheus and the Zeus of the Agamemnon, he adds that "the conceptions of the gods presented in the Prometheus are those which the Greeks of Aeschylus's time had inherited from a cruder and less spiritual age." For this reason he feels that Aeschylus "dealt with this problem in veiled language" and could not speak out plainly for fear of doing harm by destroying beliefs before men were ready to abandon them. Such an attitude is usually attributed to Euripides and does not seem to be as appropriate to Aeschylus.

Since Professor Prentice regards the Prometheus as

a play that is complete in itself and thinks that it does not matter whether it was part of a trilogy, apparently he rejects the explanation that the other plays of the trilogy may have contained some kind of reconciliation, so that Zeus would not appear at the end in an unfavourable light. But it is not clear why the rest of the trilogy can be ignored.

Elsewhere Aeschylus proclaims his unhesitating belief in the will of Zeus that understanding comes through suffering, though, as Professor Prentice points out in his lively discussion of the problems raised by the Oresteia, this is not a very satisfying solution for the problem of suffering and evil in this world, for it does not explain why the Supreme Being does not prevent suffering if he has the power to do so. The author also thinks that there is "no more of fate as an inscrutable, resistless, arbitrary power in what remains of ancient Greek tragedy than in our own everyday thought and speech." But it does seem that there is this difference between our attitude and that of the Greeks, that they regarded the gods themselves as subject to fate.

Sophocles appears in this book as a poet rather than a thinker. Thus in discussing the Antigone the author writes, "It is the tragic situations themselves with which Sophocles is concerned, not the solution of any problems involved. Herein Sophocles differs greatly from Aeschylus." And in his treatment of the Oedipus Tyrannus and the Philoctetes he says that in these plays too Sophocles makes no attempt to solve the problems that are raised. But it must be admitted that a dramatist is under no obligation to find solutions.

In his discussion of Euripides Professor Prentice has his own interpretation of the last speech of Dionysus in the Bacchae; this is that the "being who now appears is the real Dionysus, and that the Stranger embodies a different conception of the God, imported from abroad." He also introduces contemporary history as an explanation when he says that "the alarm felt at Athens because the younger Cyrus, with the resources of the Persian government, was helping the Peloponnesian Greeks to win their war against the Athenian Empire, may have had something to do with the conceptions of the play." Neither of these theories appeals to this reviewer, but it is always of interest to hear suggestions about this puzzling play.

In speaking of the theater Professor Prentice accepts the view that there was "no stage, at least through most of the fifth century." He favours Verrall rather than Smyth in his explanation of the beacon fires in the Agamemnon, and he lays stress on the origins of the legends which the dramatists used for their plays. "The original Oedipus legend," he says, "seems to have been a nature allegory" and "belongs among legends of the Chthonic deities." Such speculations are interesting, but it is Oedipus the man who is important for the interpretation of the drama.

Finally there is the controversial question of the meaning of catharsis in Aristotle's Poetics. Professor Prentice in discussing the function of tragedy says that Aristotle "must mean cleansing whatever organs or mechanisms produce the emotions and so increasing the flow of the emotions." This is not the usual explanation, for though it is true that tragedy excites the emotions of pity and fear, the process of catharsis affords a relief by working off these emotions and not by increasing their flow.

This is a readable book and presents the problems of the plays in a way that should stimulate the interest of students of Greek tragedy.

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Latin Adjectives with Partitive Meaning in Republican Literature. By Alden Gibson Vaughan. 70 pages, Privately printed, Philadelphia 1942 (Reprint of Language Dissertation Number 36 of The Linguistic Society of America)

This dissertation is a study of the use of the familiar construction in which the idea of an adjective applies, not to the whole, but only to a part of the idea expressed by the noun it modifies: for example, the construction of *summus* in the phrase *summus mons* meaning not 'the highest mountain (of a number of mountains),' but 'the highest part of the mountain.' The present work, apparently the first attempt to treat the subject exhaustively, is confined to authors from the time of Plautus to that of Cicero.

In the introductory chapter (7-8) the construction under consideration is clearly defined. The author then sets himself a threefold purpose. He wishes to discover "(1) to what extent the partitive use of adjectives is employed by the different writers; (2) what elements such as position or number may help to determine the partitive use; (3) what relationship exists between an adjective in the partitive sense and the same adjective in the non-partitive sense." In his treatment of the first two problems, the author has made a valuable contribution to the fields of lexicography and syntax.

The second chapter reviews (9-13) the previous treatment of the subject. Particular attention is paid to the theory, advanced by Gossrau, and slavishly followed by many school grammars, that an adjective in the partitive sense precedes its noun, while the same adjective in a non-partitive sense follows. It is a merit of the present work to have conclusively exploded (69-70) this notion, which had been partially refuted by Riemann and others.

In the third chapter (14-8) the author explains his method of collecting and of eliminating examples, and his criteria for the treatment of doubtful cases. One could wish that, instead of trying to bring most of the

latter into the definite categories of 'partitive' or 'non-partitive,' he had put them aside as inconclusive. For example, whether one decides that the adjective in the expression *extrema aetas* is partitive, 'the last-part of life,' or non-partitive, 'the last stage-of-life,' the decision is bound to be subjective and statistically unreliable.

Chapter IV (19-49) cites all the adjectives used partitively in the authors studied. Each adjective is followed by a list of lemmata, apparently intended to be exhaustive. It is in these comments, usually well-founded and judicious, though occasionally over-subtle, that the major lexicographical contribution of the work is made. Here again, however, the author's treatment of doubtful cases is open to question. Arguments are advanced for the inclusion of the lemmata cited, but we find neither mention nor discussion of the doubtful cases which, upon consideration, were excluded. One would like to know, for instance, on what basis Catullus 11.2 *extremos . . . Indos* is omitted (21), while Caesar B.G. 6.10.4 *extremos fines* and Cicero Verr. 5.166 *extrema India* are included.

Examples of the over-subtlety referred to above are the inclusion of Caesar B.C. 1.84.5 *ultimum supplicium* (47) and 3.101.1 *Pomponianam classem* (48) as partitive uses: "'the final part of the punishment,' 'the Pomponian part of the fleet.'" Surely by *ultimum supplicium* Caesar means nothing more than what Cicero means by *summo supplicio* (Cat. 1.11), a phrase which, incidentally, the author does not include (43). In the second instance, rather than to attribute a partitive sense to *Pomponianam*, it seems natural to understand that, when Caesar's fleet was split between Sulpicius and Pomponius, the halves came to be regarded as two separate fleets, the Sulpician and the Pomponian. Minor errors of judgment of this sort do not, however, impair the validity of the great bulk of the author's decisions.

The fifth chapter (50-64) is devoted to tabulations and summaries. A more judicious grouping of categories and the use of varied type font would have made the numerical tables more graphic. For example, in the main summaries, Tables 8 and 9 (61-2), the reader is forced(by the separation of figures into the relatively unimportant categories of singular and plural, to perform for himself the additions which result in the most striking statistical finding of the study. By adding the sub-totals headed 'singular' and plural,' we find that of 713 occurrences of adjectives in a partitive sense, 563 precede, 150 follow the noun, while of 4197 occurrences in a non-partitive sense, 3205 precede, 279 follow. It is this set of statistics which serves completely to destroy the validity of Gossrau's notion that there is a correlation between position and partitive or non-partitive meaning. Though the figures in question are given in the final conclusions (69-70), they should have appeared in the tables themselves, and in bold-faced type.

Chapters VI and VII (65-8) are concerned with the relative frequency of occurrence of the partitive adjective among the various authors, and with a comparison between those prose writers and poets in respect to this frequency. In this entire discussion the author seems to be looking for a correlation where none exists. Statistics of relative frequency would seem to be of stylometric or of syntactic importance when they are concerned with an author's choice between semantically equivalent or quasi-equivalent expressions. If one is studying expressions of purpose, it is relevant to inquire whether an author expresses the idea of 'to see' in 'he runs to see' by the Latin *ut videat, videndi causa*, or *visum*. But whether an author uses *summus* in the phrase *summus mons* partitively, 'the top of the mountain,' or non-partively, 'the highest mountain,' depends not upon his choice of expression, but upon what he wants to say. Statistics of relative frequency of the same adjective used partitively and non-partitively (the author's third problem), then, or of the use of partitive or non-partitive adjectives as a whole, relate rather to subjects of discourse than to modes of expression. An appropriate study in this connection would have been the relative frequency of the use of partitive adjective (terram *in medio mundo* sitam, Cicero Tusc. 1.40), as compared with the use of the same adjective, non-partitively, with a noun denoting a part (terra *in media parte mundi* sita, Cicero De Nat. Deor. 2.91). In Lucretius, against eleven citations of the partitive use of *medius* (29), one can find at least six examples of the type *pars oculi media* (3.413; cp. also 5.534 1.1053, 3.140, 6.723, 732). It is to be hoped that the author will prosecute his studies on some such basis as this, so as to round out his contribution in regard to this aspect of the problem.

The final conclusions reached by the author are set forth in Chapter VIII (69-70). With the exception noted, they merit the attention of all students of the Latin language.

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T. Macci Plauti Epidicus. Edited with Critical Apparatus and Commentary in which is included the work of the late Arthur L. Wheeler. By GEORGE E. DUCKWORTH. xiii, 464 pages, 4 plates. Princeton University Press, Princeton 1940 $7.50

Under auspices favorable for the future of American scholarship the first critical English edition of the Epidicus was published in so excellent a form in 1940, when we were already facing war conditions. The task was originally undertaken by the late Professor Arthur L. Wheeler who announced his interest in the play by publishing an article on the plot in 1917 (AJP 38.237-64). With the aid of a grant from the Council of Learned Societies, Professor Wheeler had photographic

copies of the four important manuscripts of the play, but collated only the first 103 lines with Studemund's Apographs of the Ambrosian. It is greatly to the credit of Professor Duckworth, who completed the project, of the Princeton University Press which undertook the publication, and of Mrs. Wheeler (herself a distinguished scholar in another field), who provided for the additional cost of the edition by the sale of her husband's library, that the material already collected was utilized in the perfected edition and not neglected and destroyed, as has unfortunately happened in the case of research problems left unfinished by other scholars.

The edition is, however, entirely the work of Professor Duckworth. The notes of Professor Wheeler form about a tenth of the commentary on the first act and occur only occasionally in the notes on acts two and three. The editor has not hesitated to reject Professor Wheeler's views on points where he does not agree, for example, those of meter, mentioned in note two of the preface and on line 128, or in calling the entrance of Philippa the anagnorisis.

The commentary of 317 pages includes much discussion on matters of meter and language that apply to all the Plautine plays. The structure and plot of the play itself are commented upon, while points in regard to costume, stage setting, and the division of parts among the actors are considered in detail.

The treatment is in the finest spirit of liberal and common-sense scholarship. The author insists that there is no reason for rejecting the manuscript reading when sense and meter are satisfactory. If a difficult line fails to scan, he says so instead of substituting a line of his own and insisting that Plautus must have written it so. In matters of text he grants that repetition of ideas may be due to Plautus himself and is not necessarily the work of later scribes. He refuses also to demand entire consistency on the part of his author and rejects long arguments of earlier editors as to why two soldiers are named and varying sums are paid for the two girls. Then, too, in matters of repartee he never attempts to force his own ideas of far-fetched puns and witticisms on the reader, but admits that the point of some remarks must remain lost to modern readers. He rejects the various explanations of the jokes on women's dress, since even today terms for fashions of one generation are unknown to the next. He does not try to find exactness in the involved mythological references, but takes them as merely suggestions that would strike a response in a not over-literate crowd. This, of course, is paralleled by the obvious references in our popular moving pictures adapted to nothing beyond the fifth grade.

The book is beautiful in form. The heavier cream paper and clear type are much more readable than the older German editions or those on thin paper. There are photographs of pages of the four principal manuscripts which will serve to give to even elementary students of comedy an idea of how our texts were transmitted. There are also a metrical analysis and a complete bibliography of 22 pages which includes most of the general works on Plautus as well as special editions and commentaries on the Epidicus.

Professor Duckworth has made available to American students a play of Plautus which, in view of the condition in which it has been presered, is little read. Duff in his Literary History of Rome devotes only five lines to it. Yet it has scenes that make excellent reading and acting because of the sparkling repartee and skillful character delineation. Besides, it shows how Plautus adapted a plot that would not have been acceptable to a Roman audience. This many a translator and adapter must do even today and may be called upon to do more often to avoid offending the mores of our allies.

The size of the book and the resulting price make it hardly usable as a class text. It should, however, be at hand for reference. It will help to vary the list of plays generally read in senior and graduate courses in Plautus.

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Informative Classroom Picture Series. Unit of Teaching Pictures. **Early Civilization.** 14 pages, chronological table, 20 plates from drawings by Kreigh Collins. Informative Classroom Picture Publishers, Grand Rapids (1939) $2.80

Social Studies Series. Unit of Teaching Pictures. **Life in Ancient Greece.** By BENJAMIN F. STARR. 18 pages, 16 plates. Picture Reference Library, Informative Classroom Picture Publishers, Grand Rapids (1940) $2

Informative Classroom Picture Series. Unit of Teaching Pictures. **Life in Ancient Rome.** By HELEN K. SHAW. 15 pages, 16 plates. Picture Reference Library, Informative Classroom Picture Publishers, Grand Rapids (1940) $2

With the ever increasing attention justly paid to the cultural value of classical study and of the study of early civilization, the Informative Classroom Picture Series and the Social Study Series are welcome contributions to visual aids in this field. The reading matter and plates are printed on substantial unattached sheets 8½" x 11". The type is large and clear. Each unit is contained within an attractive, colored cardboard folder, and is not intended to be taken from the classroom.

The unit entitled Life in Ancient Greece has a cover picture, seventeen sheets of descriptive matter including a table of contents and introduction, and sixteen plates. All materials except pages 1 and 2 of the descriptive matter are printed on one side of a sheet. Plates 9-10 are really one large picture on a double sheet, folded.

The contents are: Athens from the East, Acropolis of Athens, Market of Athens, Market Scene (The Flower Girls), Piraeus, Entrance of a Greek Home, Morning in the Peristyle, Greek Women at Their Household Occupations, Greek Banquet, Olympia, Olympic Games, Sparta, Gymnastic Exercises of the Spartan Youth. Theater of Dionysus at Athens, Greek Costume, Greek Architecture. Athens is misspelled in the Contents (1) and ancient is incorrectly capitalized. The interesting, clearly worded commentary is written in the present tense.

A great wealth of accurate information is condensed within a brief space. This material is especially adapted to the senior high school level, but should furnish a good orientation for the college level also. Most of the illustrations, all drawings, are good, but Plate 5, Entrance to a Greek Home, Plate 6, Morning in the Peristyle, and Plate 7, Greek Women at Their Household Occupations show very poor execution of facial expression. In fact most of the pictures appear to have been made from old German originals, some dating back sixty years or more. In this respect the compiler could have done much better. The author might add to his discussion of the average man's house on page 8 the statement that the Greeks concentrated their architectural ability principally on temples and places of worship, while the Romans devoted theirs to structures of all sorts including private houses. A contrast between the sordidness of Greek streets, if they can be called such, and the apparent neatness of those we find in Pompeii, may not seem so unfavorable to the Greeks if we remember that an interval of nearly four hundred years gave Pompeii the advantage of modernity. It is also interesting to note that there is no essential difference between the plans of Athenian homes of wealth of the fourth century B.C. and of the better Pompeian homes of the first century A.D. But the Greek gynaikonitis, or women's apartments, an oriental feature about the peristyle, was unknown in the Roman house.

This bit of non-technical information and illustrative material on Greek life would be especially valuable to those teachers of Latin, who, being denied the opportunity of offering Greek to their students, incorporate things Hellenic in their Latin classes or must be content with conducting a Greek club as a voluntary student activity.

The unit entitled Life in Ancient Rome has a cover picture, fifteen sheets of descriptive matter including a table of contents and sixteen plates. Plates 2-3 and 5-6 are on double sheets, folded. All materials are printed on one side only. The contents are: Triumphal Arch, Roman Empire, City of Rome—A.D. 275, Roman Forum, Chariot Race in the Circus Maximus, Baths, Banquet, Interior of Roman House, Articles of Roman Household, Roman Shop, Roman Bakery, Roman Clothing, At Entrance of Theater, Travel, Interior of Pantheon. The plates are made from drawings, some rather old but familiar, while a few drawings appear to be original. The language is very simple, without rhetorical embellishment. This feature adapts the material to any year of junior and senior high schools.

Mention is made (1) of arches built to the Emperors Severus, Trajan, Caracalla, but no evidence seems to exist for a separate arch to Caracalla. The arch of Septimius Severus in the north corner of the Roman Forum was built in 203 A.D. and dedicated jointly to Severus and his sons Geta and Caracalla, according to the inscription on each side.

On page 2 the eastern boundary of the empire should be stated as the Tigris river, as the map of Plate 1 indicates, and not the Euphrates. Point would be added by mention on page 3 of the traditional descent of Romulus and Remus, whom Rhea Silvia, descendant of Venus, bore to Mars. It would be better to consider the familiar view in Plates 2-3 as of the fourth century A.D., when there were eight bridges over the Tiber at Rome instead of five, as stated without reference to the century. In the fourth century the population is estimated to have been as high as two million. The text mentions "seven or more" aqueducts, whereas a total of eleven is known to have existed. On page 4 it is stated that the doors of the temple of Janus in the Roman Forum were shut only three times in Rome's history. But they had been closed at the end of the first Punic War; Augustus had the honor of closing them thrice during his own reign. High officials of the government wore a purple border on the toga, not a stripe, as stated on page 12. Also, "color on the palla" must refer to a border about the neck of the garment. On page 13 it should be stated that women were not always welcome in the theater. Lastly, by the time of Plautus, plays were usually given in the morning, and not in the afternoon.

In spite of these few inaccuracies, the unit as a whole is good, and the form convenient. The materials are well selected and present an excellent introduction or review for the study of life in Rome during the fourth century A.D.

In the unit entitled Early Civilization the author of the commentary makes frequent use of the first person, and speaks about the artist, but nowhere is the name of the author given.

Four areas of early progress are included, the Egyptians, the so-called Fertile Crescent from the east end of the Mediterranean to the Persian Gulf, Greece, Rome.

Typographical errors observed are *build* for *built* on page 9 in the commentary on Plate 14, and *contacts* for *contracts* on page 12 in the commentary on Plate 19.

The two final pages list good motivating activities and correlated reading in each of the four areas of progress. The material is well suited to the high school and college levels.

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ABSTRACTS OF ARTICLES

This department is conducted by Dr. Charles T. Murphy of Princeton University, Princeton, New Jersey. Correspondence concerning abstracts may be addressed to him.

Microfilm or photostat copies of articles abstracted may be obtained through Bibliofilm Service, Department of Agriculture Library, Washington, D. C. The charge for a microfilm copy of any periodical article, regardless of length, is 50c; film copying from books and serials is at the rate of 50c for each 50 pages or fraction thereof. Photostat charges are 10c per page, with a minimum charge of 50c for each item. The Service reserves the right to except material readily available elsewhere.

ANCIENT AUTHORS

Philo. HARRY AUSTRYN WOLFSON. *Philo on Free Will, and the Historical Influence of his View.* Man has not only a rational soul, part of the Logos immanent in the universe, but also an irrational soul, created of matter, and opposed to the powers of reason. However, man's actions are not, as in Plato, decided solely by the superior strength of one of these opposing forces. Philo's God, unlike Plato's, reserves for himself the power of freedom to upset, by miracles, the laws of nature which he himself established, and has given man a similar freedom of will and the power to choose good or evil. The choice of evil is left wholly to man, while divine grace, sometimes inherited, is extended to those who try to overcome evil and seek the help of God. Philo's conception of man's freedom, and its relation to God's freedom, is, with modifications, that which prevailed throughout medieval philosophy.
HThR 35 (1942) 131-69 (Walton)

Sophronius. L. A. POST. *A Note on Sophronius of Damascus.* An emendation to the passage of Sophronius discussed by C. Bonner in HThR 35, 1-11.
HThR 36 (1943) 91 (Walton)

LITERARY HISTORY. CRITICISM

STARNES, D. T. *Spenser and the Graces.* Spenser's information about the Graces, who are mentioned in his poetry more than a dozen times, probably came from such sixteenth-century dictionaries as Charles Stephanus' Dictionarium Historicum, Geographicum, Poeticum (1561) and Thomas Cooper's Thesaurus Linguae Romanae & Britannicae (1565).
PhQ 21 (1942) 268-82 (P. F. Jones)

WALLEY, HAROLD R. *Shakespeare's Debt to Marlowe in Romeo and Juliet.* Though Shakespeare based Romeo and Juliet chiefly on Arthur Brooke's poem Romeus and Juliet, his conception and treatment of the love story were probably suggested by Marlowe's Hero and Leander.
PhQ 21 (1942) 257-67 (P. F. Jones)

LINGUISTICS

PEI, MARIO A. *Latin and Italian Final Front Vowels.* Conclusions as to the outcome in Italian of Latin final -ĕ, -ē, -ĭ, and the diphthong -ae.
Modern Language Notes 58 (1943) 116-20 (Spaeth)

EPIGRAPHY. NUMISMATICS

BEAZLEY, J. D. **ΠΡΑΞΙΚΛΕΗΣ ΣΩΦΟΡΤΟΥ**. *Councillor of Erechtheis in367/6* B.C. Cites the name Sophortos from the Arkesilas cup in the Cabinet des Médailles (C.V. pls. 20-21) in support of the same name in Hesperia 11 (1942) 233 line 11.
Hesperia 12 (1943) 88 (Durham)

RAUBITSCHEK, ANTONY E. *Greek Inscriptions.* Among them are an addition to IG I², 945, the Potidaea epigram, the new fragment containing the ends of the last three lines and confirming the restorations of Visconti and Thiersch; and several fragments of casualty lists, some probably belonging to the Sicilian Expedition, the rest to the first year of the Peloponnesian war. Illustrated and indexed.
Hesperia 12 (1943) 12-88 (Durham)

ART. ARCHAEOLOGY

GOLDMAN, HETTY and JONES, FRANCES. *Terracottas from the Necropolis of Halae.* General discussion of the cemetery, burials, various objects found in the graves, and the use and purpose of the figurines, followed by commentary on the nine chronological groups (about 500 B.C. - 200 B.C.). Almost all the types have been found elsewhere in Locris, Phocis, and Boeotia. There is no evidence of manufacture at Halae. Illustrated and indexed.
Hesperia 11 (1942) 365-421) (Durham)

MCCRACKEN, GEORGE. *The Villa and Tomb of Lucullus at Tusculum.* No suitable site for the villa of Lucullus can be found near the source of the Aqua Tepula; hence in the text of Frontinus (De Aquis 1,8) the reference to the *ager Luculanus* must be a scribal error due to a reminiscence of 1,5. The fact that Lucullus was buried on his Tusculan estate provides a better starting point. The tomb at Frascati known locally as the "Sepolcro di Lucullo" is of imperial date, but the "Torrione di Micara," a large circular tomb of cut peperino, is of the right period, and of appropriate dimensions for the building in which an attempt was made to surpass Sulla's mausoleum in the Campus Martius. M. now abandons his earlier skepticism on this attribution. Of the nearby villas only Villa 76 satisfies the requirements, and this may be confidently accepted as the property of Lucullus, and thus as the earliest Tusculanum whose owner can be known with any probability of correctness. Ill.
AJA 46 (1942) 325-40 (Walton)

MILNE, MARJORIE J. *Three Names on a Corinthian Jar.* An analysis of the names Iopa, Himero, and Charita, appearing on a jar of about 550 B.C., indicates that they may be the names either of Nereids or of hetairai. The jug probably served some feminine purpose. Ill.
AJA 46 (1942) 217-22 (Walton)

MYLONAS, GEORGE E. *A Note on the Painter of the Cerberus Amphora of Washington University*; Addenda *to* AJA. *xliv, 1940, pp. 187-211.* The love-name Timotheus is found only here and on a neck-amphora from Corneto attributed to the Antimenes Painter; the story of Herakles and Cerberus is also represented on three vases of this master, but despite many stylistic similarities, there are also clear differences. The vase should therefore be ascribed to the school of Antimenes, and placed in the last quarter of the sixth century.
AJA 46 (1942) 368-9 (Walton)

RAUBITSCHEK, ANTONY E. *An Original Work of Endoios.* The Potter Relief, to which two more fragments can now be added, can, by combining the threefold evidence of vase-painting, sculptural style, and epigraphy, be dated at the end of the sixth century, and assigned to the sculptor Endoios. Ill.
AJA 46 (1942) 245-53 (Walton)

RICHTER, GISELA M. A. *Another Archaic Greek Mirror.* A recent acquisition of the Metropolitan Museum, previously known and published, from about 540 B.C. The handle is a statuette, one of the finest of the period, representing a girl acrobat. Ill.
AJA 46 (1942) 319-24 (Walton)